THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee" (HEBREWS 2: 12).

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WHAT BECAME OF THE EARTHLY BODY OF CHRIST?

UNDER this heading the writer of an anti-"Mormon" booklet referred to in former articles states: "Some find difficulties here, and draw immensely untrue and harmful doctrines from wrong suppositions about it. But with all the Bible facts kept in view, there is no real difficulty. The facts seem to be as follows:

"1. The earthly body of Christ, after His resurrection, was just the same as before. He had said, 'I have power to lay it down, and I have power to take it again'—the *same* life, not a different one; and 'See my hands and feet that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have'; he urged Thomas to thrust his hand into His wounds, yet remaining; and He ate His usual food with them as a crowning convincement of the same fact. The disciples, not expecting Him, and the doors being shut, naturally supposed Him a spirit, and these evidences were to prove His absolute identity with the Lord they had known before. Of the identity of the *soul* they had no question, but if the body had not been raised the whole resurrection miracle, on which their faith and ours must depend, had not occurred. Then, too, the proofs of the resurrection depended on His having the same body, and His work with that body was not completed; it must respond to their physical tests, He must enact the scene by the seaside, that before the four hundred, must give them the rest of His teachings by physical voice, and must ascend from earth.

"2. This body *passed out of sight and knowledge* when it entered the cloud at the ascension (Acts 1: 9). What became of it? Some say that it passed into heaven, and that Christ still dwells in it there; and of these some argue that thus God the Father must also have a body of 'flesh and bones,' and heaven is a reproduction of

this physical earth, with fleshly beings and material things as here, only without death. Practically all thoughtful persons who study the Bible refuse all such materialistic ideas as utterly contrary to the Word and reason alike, as they are. They hold that the next world is revealed as *spiritual*; and hence that no physical or material body has any place there, or could exist without a constant miracle; that such a body would be anomalous, without cause or purpose which we can see. These hold that the body of Christ was *changed from physical to spiritual* beyond the cloud. Among other reasons for this view the appearance of Christ when He came again to earth, given in Rev. 1: 13-18, is very strong.

"To the writer there seems no ground whatever for any but the latter view, either from scripture or reason."

That is man's theory. With the Scripture before him, proving that Christ took His body with Him to heaven, man, in his ignorance, tries to spiritualize it. But what saith the Scripture? Turn to Job 19: 26. Here we read: "Though after my skin worms destroy this body, yet in my flesh shall I see God." What are we to understand by this? Job evidently knew that his body must be buried in the earth and decay and pass into the earthly elements from which it was taken; but he was quite cheerful about it. What does it matter, he argued, even though the worms hold a feast over me? They also must die, and the elements of which they are made must pass again to the earth, and so they must restore what they took, and I shall still be left, and in the morning of the first resurrection the great Creator who made the first man from the elements of the earth, will re-gather them and I shall receive the body and stand before God in the flesh.

Now turn to Ezekiel 37: 1-14. Ezekiel was shown a glorious vision of the resurrection. He thought he was in a valley, and the valley was full of dry bones, and he wondered if life could ever again enter those bones, or were they dead and useless? Were they for ever to stay there in the valley, or was it possible that they could, once more, express life and joy? Was that the end of man, to lie and rot, or was there an aftermath? And as he gazed and meditated, "the still small voice" whispered to him and told him to watch, and he would be shown the answer to his unvoiced question. As he gazed in awestruck wonder, he heard a great noise and saw the bones begin to move. In a short space of time he noticed that the bones had re-united and formed men's shapes. Then he saw that the sinews grew and connected the bones; after that flesh covered them, and finally the skin grew and the bodies were perfected. Flesh and bones, there they lay; but they were lifeless. Then the Lord breathed upon them, the spirit entered into them, and once again they lived. There were the bones, all that was left of mortal man as far as the visible eye was concerned; yet the Lord spake and the body was re-formed, and then the spirit returned from the spirit-world and took pos-

session of it once again. This is, as Bible students know, a prophecy concerning the gathering of Israel; but the prophet compares that gathering to the resurrection, and thereby makes it known to us what he knew of the coming forth of the dead from the grave.

In Matt. 27: 52, 53, we read, "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city and appeared unto many."

Now, it may be a very foolish thing to do in this great age of "criticism" and higher theology, but we "Mormons" believe this scripture just as it stands.

The gospel teaches us to keep ourselves pure and unspotted from the world, telling us that our bodies are the temples of God's Spirit, and that if any man defile these temples, him shall God destroy. This means that our body is given us as a tabernacle, or covering for our spirit. Man is spirit, and his outer body conforms to the form of the spirit. If the body is defiled, the spirit within must suffer. The day will come when we shall re-enter the presence of God. Time was when we lived with Him in the spirit state. Then he added to that spirit a body. When we again stand in the presence of the Creator, why should we appear with only a part of what He gave us?

Our worthy friend, in common with others of his sectarian brothers, spiritualizes the body of Christ, and also our bodies, and teaches that in the great beyond we have no further use for these bodies, and he would have us believe that Christ enacted a lie when He ascended in the presence of witnesses with His earthly body. Note this—the body Christ took with Him into heaven was the body He rose from the dead with, one of flesh and bones, as He told His disciples.

If you want further proof of this, turn to Zech. 13 and 14. Here you read that when Jerusalem is rebuilt, a Gentile army will besiege it, the Jews will call upon God for deliverance, and at last they will see their Messiah, as they had always looked for Him—as their deliverer. How does He come? With a spiritual body? For centuries already He has been living in heaven, yet when He appears to the Jews on the Mount of Olives, one will say to Him, but "what are these wounds in thine hands?" and He will answer, "Those with which I was wounded in the house of my friends." Do we need any further proof that Christ took His earthly body with Him beyond the veil?

I cannot point you to a passage of scripture which says, in so many words, "We have a body of flesh and bones in heaven," but the fact that Christ had His body after His resurrection is surely proof sufficient that we shall have ours also, and, knowing this, the "Mormon" people strive with every fibre of their being to keep their bodies pure, to build them up and make them strong and

healthy, that they may so present them to the Father, in the day they are permitted to re-enter His presence.

Is not this doctrine more reasonable than the supposition that Christ's body became spiritualized and that ours will become so likewise? So long as men fight against modern revelation, so long will they be arguing against reason. To all who will be guided by reason and let an unbiased mind lead them into the paths of knowledge, I would say: Hear the words of the latter-day prophet, Joseph Smith, upon this subject, and let his declarations end all argument.

MOLLIE HIGGINSON.

THE CHURCHES AND PEACE.

THE Christian boasts that Christ is his pattern, and the church of his allegiance Christ's Church, wherein the teachings of the Redeemer are taught. The Apostle tells us, "He that saith he abideth in him ought himself also so to walk even as he walked." This is that pattern, this is the way; as Jesus said, "I am the door."

The world is full of professing Christians who should compare their lives with the above standard. Are they walking "even as He walked"? Are they teaching love and forbearance, mercy and charity, tolerance, and brotherhood? Are they living their lives in accordance with the great commandments, "Love the Lord thy God with all thy mind, with all thy heart, and with all thy soul," and, "Love thy neighbor as thyself?"

The King of kings was proclaimed to the shepherds on Judea's plains with the song, "Glory to God in the highest, and on earth peace, good-will toward men." Neither the living of the commandments, nor the fulfilment of the promise is in evidence to-day. Man is not walking even as Christ walked; he does not love the Lord his God with all the power of his being, nor does his neighbor receive more than a passing thought. Instead, man has given himself over to pleasure, or gain, or some other form of worldliness, and selfishness has forced out the quality of love.

The Lord's words and examples always promote righteousness and love of God and fellowmen. His prayer to His Father was that all those who should believe on Him through the teachings of the apostles, should be one, and that they should love one another, that the world might know that the Father had sent Him. The sign of His authority to the world was to be the union and love of those who professed His holy name. The Spirit is love and peace, and all those who are animated by that Spirit, or, in other words, all who have found Christ, or are Christians, are animated by this Spirit and are the apostles of peace, by example and word. He who claims to be a Christian, and by his life does not show this

sign of love, proves himself a liar and a hypocrite. He is in discord with that which he claims, which discord proves him outside the kingdom. The Christian will teach love, and will practise it. The church of his allegiance. the Church of Christ, will be a center for the spreading of that influence. There will be nothing in its practices except what will aim at higher realms. The child reared under its influence will not be presented with examples of hatred and strife, nor will the teachings it receives promote aught but brotherhood toward fellowman—brotherhood for all the children of men, not alone for the select number who may compose his family or his acquaintance, his state or his nation, but all whom God sees fit to call His, and place upon the earth. God "has made of one blood all the nations of men to dwell on the face of the earth, and hath determined the times before appointed and the bounds of their habitations." It is by God's will that you were born under your circumstances of life, in the part of the earth where you first saw the light, and I was born in a different land, under other circumstances, but those differences of birth and circumstances (circumstance not to be understood as social or financial position, but of higher things) makes us none the less God's children, and brothers in His family. By obedience to the same divine laws, we may both again enter into His presence.

It has been the sad experience of nations, as of individuals, that differences have arisen between them, and much blood has been spilt. The beings who are in God's image have sunk into wickedness until, as nations, they have stooped to the crime of Cain. The wicked of the world have slain the wicked, and many times has God allowed this to continue, that with the chastened He may establish anew His influence, that a few may be led to Godliness.

Still, though God has turned the doings of wicked men unto righteous account, there is no reason why we should encourage the feelings which promote those wicked actions; nor should any act which shows a spirit of hatred be held up to prominent view. I believe in honoring men and women who have distinguished themselves above their fellows, provided that distinction was won in a righteous endeavor. Although I deplore war, I recognize that through force of circumstances righteous men have sometimes participated in the world's conflicts. Those who make, or enter, war under such conditions, are worthy of the honor of their fellows, and I see no objection to erecting monuments in remembrance of them, as an incentive to those who follow to do their duty.

At the present time all Great Britain, France, Italy, Russia, Germany, Austria, and the other warring nations are calling upon God to espouse their cause and bring victory to their arms. Prayer is the key that unlocks the courts of heaven, but, just as only the key which fits the lock will open it, so with prayer; only the prayer which is from the heart will enter heaven. The life of him who

prays will have to conform to the prayer which he utters, and no prayer, no matter how urgent, can be answered, if by the answer an injustice were wrought, for God is just.

Let these nations turn unto God, the wicked man forsaking his ways, and the unrighteous man his thoughts; then God will have mercy upon them.

If all in these nations were Christians, being in deed and life what they make profession by mouth to be, their brotherhood would have promoted love, peace, and union. Then would they have been one, as the Father and the Son are one, and the world would have had the sign Jesus prayed for, and all observers would see He had been sent to them. The lack of this union, with the consequent bloodshed which the world witnesses to-day, is strong evidence that the so-called Christian churches, whose members are the citizens of these nations, are not His churches, nor branches thereof. They lack the first fundamental—love. It was because "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The same motive moved Jesus to lay down His life, to conquer sin and death.

The so-called Christian churches present many evidences of the spirit of strife. A few weeks ago Elder Henry Yates and I visited London. We spent some time in Westminster Abbey and St. Paul's Cathedral. Both or either of these magnificent buildings would do very well as museums. The outside carvings and works of art are beyond criticism, but we were almost shocked when, upon entering, we saw that these houses were the depositories of the bones and statues of men whose lives had been spent in war-like pursuits. How can a preacher of Christ address an audience in those halls and teach them the love of Christ and fellowmen?

There is too much discord between the two sermons—that from the pulpit, "Christ-love"; and that from the statues. One of the inscriptions reads: "Erected at the puplic expense to the memory of Admiral ——, in memory of the general sense of his great and meritorious services in the course of a long and distinguished life, and in particular for the benefit derived to his country by the brilliant victory which he obtained over the French fleet off Ushant." Can anyone think thoughts of peace, enjoy the spirit of peace, and sing with whole heart, "Glory to God in the highest, and on earth peace, good-will toward men," in the presence of scores of such statues?

So-called Christianity is gathering her harvest of fruit from the seeds she has diligently sown for centuries.

WILLIAM WERRETT, JR.

"IF you do not like dogs, are you sure the fault is the dogs', and not yours?"—EXCHANGE.

PROHIBITION MEETING AT "DESERET."

On Friday evening, November 26th, 1915, a prohibition meeting was held in the Latter-day Saints' meeting hall, "Deseret," 152 High Road, South Tottenham, London, N., under the supervision of the "National Prohibition Party."

Many of the members of the Church attended, but others were in the majority. There were about seventy-five or eighty persons altogether, which is a rather small attendance for so large a city, but it proves that some, at least, are interested in the abolishment of strong drink, the curse of many nations.

Miss Christian Richardson, secretary of the party, was in the chair, and the meeting commenced at 8 : 15, by prayer by President Robert H. Jones.

The speakers were Mr. N. Sharman and Mr. W. Bell of the "National Prohibition Party"; Mr. Alexander Thompson, Parliamentary agent United Kingdom Alliance, and Elder Isaac S. Campbell, of the Church of Jesus Christ of Latter-day Saints.

The first three speakers dealt chiefly with the English side of the question.

Elder Isaac S. Campbell spoke on the evil effects that alcohol has on the human mind and body, and gave statistics on the liquor traffic in the United States.

Miss Richardson endorsed the remarks of the speakers, and thanked the Latter-day Saints for the free use of the hall, stating that it is very seldom people are interested enough in prohibition to grant such privileges.

During the course of the evening a piano solo was rendered by President Robert H. Jones, and a vocal solo by Mr. Percy Jackson.

The meeting was closed by all present singing, "God save the King."

Howard J. Layton, Clerk of London Conference.

JOHN'S MONEY WAS IN ALSO.

It is said that in a certain community which was going to vote "wet" or "dry" on the liquor question, an Irishman and a saloon-keeper were discussing the question. Finally, the Irishman, whose given name was John, said to the saloon-keeper, "Yes, Bennie, I'm going to vote dry next fall." "Now, John, you are joking," said the saloon-keeper. "You are too good a friend of mine to put me out of business. Just think, I have been here twenty years, and all the money I have made I have put into this business. How am I going to get my money back?" The Irishman said, "Well, Ben, I have been here twenty years, and all the money I have made I have put into your business. How am I going to get my money?"—Selected.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, DECEMBER 9, 1915.

EDITORIAL.

WRESTING THE SCRIPTURES.

St. Peter calls attention to the fact that his "beloved brother Paul," in his epistles, presents some things which are hard to understand, and that "they that are unlearned and unstable wrest" those things, "unto their own destruction" (II. Peter 3: 15, 16).

What particular subjects Peter referred to we can only conjecture. Paul speaks of "the man of sin," of predestination, of a "spiritual body," and either of these subjects might be said to be hard to understand; but perhaps Peter refers more especially to the claim made by Paul that he was "free" from the law (Rom. 8: 2; I. Cor. 9: 1; Gal. 5: 1). That doctrine the "unlearned and unstable" "wrested," until it seemed to furnish a justification for their licentiousness, as in the case of the followers of the "woman Jezebel," in the church at Thyatira (Rev. 2:20-22), who partook of meat sacrificed to idols and, fascinated by her wanton beauty, indulged in sinful revelry. They were "unlearned." They did not know the Scriptures. They were "unstable." They did not have character enough to pursue the straight and narrow path to knowledge. They "wrested," that is to say, "twisted," the words of Paul and other Scripture, until it seemed as if it might hold whatever they put into it, and to agree perfectly with their carnal desires and selfish purposes.

This "wresting," or twisting, of the word of God is as common in our day, as it was in the days of Peter. A few illustrations may be given.

1. Here is, for instance, the Rev. Mr. Sleepwell, a minister of the gospel, who, as such, claims to be an ambassador of the Lord Jesus Christ, to the world. Every ambassador must have proper credentials, and a representative of the kingdom of God is not an exception to that rule. Consequently, we have a right to ask Mr. Sleepwell for his credentials. In fact, it is our duty to do so. If anybody comes from Washington to London, claiming to be an ambassador, it is the *duty* of the British government, on behalf of the nation, to ascertain whether his credentials are authentic. If, then, in pursuance of such a duty, we ask the Rev. Mr. Sleepwell for his credentials, he opens the New Testament and reads from Matt. 28:19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "There," he says, "that is my commission."

If, however, we look a little closer at the sacred book from which this is a quotation, we learn that the "eleven disciples" went to Galilee, to an appointed place, "and Jesus came and spake to *them*, saying, * * * Go ye therefore," etc. That commission was given to His eleven disciples, and the Rev. Mr. Sleepwell was certainly not one of them. Only by "wresting," or twisting, that passage can he make it apply to him, and so he "wrests" it.

The newspapers tell us that Lord Kitchener has been on an important mission abroad, for his country. Now, suppose the reverend gentlemen, whom we have called Sleepwell, should take it into his head to go on a similar mission, and that in the course of time he should come to Greece and demand a hearing of the government. The Greeks would demand proof of his authority. Then suppose he should produce a copy of the London *Times*, or the Liverpool *Express*, and read of the appointment of Lord Kitchener and ask the Greeks to accept that as *his* appointment; would they not suspect his sanity?

But that is just what the reverend gentleman is doing. He claims to be an ambassador of Christ and tries to prove this assertion by reading the commission which our Lord gave His first apostles. He "wrests" the Scriptures.

2. Here is another illustration. Brother Bland has got it into his head that all anybody has to do to be saved is to believe that Jesus is the Savior of sinners, and he supports this doctrine by such scripture passages as Eph. 2: 8, "For by grace are ye saved through faith," and he says, faith means a belief and no more. That is "wresting," or twisting, the Scriptures.

The fact is, that to have faith means a great deal more than to believe a proposition to be true. We may believe that Peary reached the North Pole, or that a vast tract of Africa is a desert, but that is not what we call faith. The essence of faith is trust, so real as to prompt to action. Less than that is not faith. Abraham believed God and proved it by his willingness to offer up Isaac. That was the kind of faith which was counted to him for righteousness.

Then again, the word "faith" is frequently used in the New Testament to denote the gospel, as when Paul writes, "He which persecuted us in times past now preacheth the faith which once he destroyed" (Gal. 1:23). Here faith stands for the gospel. And that is what it means in Eph. 2: 8, where Paul says we are saved "through faith." The Ephesians were saved through the gospel, and not through the Old Testament laws and ordinances, which he calls "works." This truth pervades the entire epistle to the Galatians. "O foolish Galatians * * * this only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith" (Gal. 3: 1, 2)? In other words, Received ye the Spirit by obedience to the Mosaic institutions, or by accepting the gospel? The gospel of Jesus Christ is the "faith" through

which God offers His children salvation. But that faith enjoins repentance, baptism, and obedience to all the laws of God, as far as revealed to man. That "faith" is the faith that saves all who embrace it honestly and live accordingly.

To say that faith, as a mere mental assent to a proposition, saves, is but to "wrest" the Scriptures.

There are numerous Bible passages which the world wrests, to the destruction of their true meaning and in the interest of all kinds of error. All the passages where the relationship between man and God are taught, are twisted to mean something else. If God, they say, is our Father, it is but in a figurative sense; the relationship is that between an artist and his art production, and not that between father and child. Similarly, all the passages that relate to the coming forth of the Book of Mormon and the gathering of Israel, as distinct from the rehabilitation of Judah, are pronounced figurative and said to mean something else. And thus the Scriptures are being wrested, or twisted. The children of men are groping in the dark concerning the truth which God has revealed.

It is necessary that we should search the Scriptures. But it is equally necessary that we should understand what we read. It is necessary that we should have the Spirit to lead and guide us into all truth, and to preserve us from misunderstanding. So let us pray for light, as well as search for it, for the Lord will give light to all who earnestly ask for it at His mercy seat.

J. M. S.

A CHRISTMAS STORY.

A SPECIAL feature of the Christmas number of the *Millennial Star*, this year, will be a Christmas story of timely interest, written for the *Star*. There will be some other timely articles in the same issue. Readers of the *Star*, who would like to distribute the number among friends, should send in their orders now, to give the publishers an idea of how many extra copies to print. Let us give the *Star* as wide a circulation as we can. Everyone likes to read a good Christmas story, and we venture to hope that this is one.

AN Optimist and a Pessimist met one rainy day. An optimist, you know, is a person who always looks on the cheerful side of things, and a pessimist is just the opposite. It was a horrible day, truly, but the Optimist was all smiles. "Good-day," says he to the Pessimist; "how are you?" "Ump!" growled his neighbor; "it's the worst day I ever see." "Well," defended the Optimist cheerily, "it's a deal better'n *no* day, ain't it?" The Pessimist had to agree. "I'm hard up," he sighed. "The wolf is at my door!" (meaning that he was very poor). "How lucky," beamed the Optimist, "to have a *door*."—SELECTED.

MINUTES OF THE MANCHESTER CONFERENCE.

THE Manchester semi-annual conference was held in the Co-operative Hall, Downing Street, Manchester, on Sunday, November 28th, 1915. There were in attendance: President Hyrum M. Smith of the European mission; Elder G. Merlin Southwick of the Liverpool office; Elder Benjamin R. Birchall of the Irish conference; Elder John E. Bent of the Liverpool conference; Elder T. M. Argyle of the Hull conference; Elder J. W. Chipman of the Birmingham conference; Elder J. Perry Egan of the London conference; President Rao B. Dunford and eight traveling elders of the Manchester conference.

The morning services commenced at 10:30 by singing, "The happy day has rolled on." Invocation by Elder Charles L. Carlisle. Continued by singing, "An angel from on high."

President Rao B. Dunford gave, in brief, events relative to the sacrament. He also explained the purpose and importance of this holy ordinance. The sacrament was then administered by Elders Samuel F. Nicholls, Irvin Call, Peter J. Petersen, and Israel C. Barlow.

President Rao B. Dunford extended a hearty welcome to all assembled, and emphasized especially the fact that it is in gatherings of this kind that we receive encouragement to carry out the principles of eternal salvation, and fit ourselves to serve God and our fellowmen.

Elder Austin B. Hunter, the next speaker, encouraged the saints to be faithful, and let their light so shine that others, seeing their good works, would glorify our Father in heaven.

Elder Charles L. Carlisle said the name Latter-day Saint was very little thought of by the outside world. He discussed, at length, the principle of faith, giving many scriptural proofs substantiating the necessity of it. He then briefly took up the subject of repentance and baptism, and explained their importance in the plan of salvation.

Elder Richard H. Toolson was the last speaker. He bore a strong testimony to the divine mission of the Prophet Joseph Smith, and gave several reasons for his being a "Mormon."

Closed by singing, "O say, what is truth?" Benediction by Elder John E. Bent.

The afternoon session commenced at 2:30 o'clock by singing, "We thank Thee, O God, for a Prophet." Prayer was offered by Elder Thomas M. Argyle.

A duet was rendered by Walter Roberts and Flossie Osborne.

Elder Marion M. Green then presented the names of the general and local authorities of the Church, who were unanimously sustained.

Elder Samuel F. Nichols addressed the assembly. He expressed a wish that the saints might always have peace within them; that

they would always be found laying up treasures in the kingdom of our Father in heaven, where thieves could not break through and steal. He then explained the plan of salvation, general and individual, and gave a strong testimony to the divinity of this great work.

Elder Peter J. Petersen, the second speaker, said that we were highly privileged by meeting together in peace and happiness, so near the theater of war. He spoke on the necessity of having direct revelation from God, and testified that the Church of Christ is guided to-day as it was in former dispensations.

Elder Irvin Call, who was the succeeding speaker, asked why Christians should be looked down upon by the people of the world. Had their great sacrifices availed them nothing? He then spoke of the atonement. Was the sacrifice of our Lord to be a dead letter, or a firm foundation on which to build our faith? If, he said, we sacrifice all for the gospel, that would be as nothing to the sacrifice of Jesus Christ.

A vocal solo was rendered by Walter Roberts.

Elder Benjamin R. Birchall was the next speaker. He was pleased to be in attendance, and partake of the grand spirit present in the conference meetings. He wished the world would soon realize, and put into practice, some of the truths of "Mormonism." In "Mormonism" he found much joy, and wished that all men might sense the responsibility of being instruments in the hands of God, for the perfection of His work. We must be sure, he said, that our anchorage is in the gospel of Christ, because the day is coming when all must be witnesses for God. All people ought to be allied against the great enemy, sin, instead of contending on the battlefields. He exhorted the saints to press on, although they received little encouragement from the outside world.

The meeting was brought to a close by singing, "Though deep'ning trials throng your way." Benediction by Elder Israel C. Barlow.

The evening session commenced at 6:30 by singing, "Come, come, ye saints." Invocation by Elder J. Wesley Chipman. Continued by singing, "Softly beams the sacred dawning."

Elder Marion M. Green was the first speaker. He began by stating that the "Mormon" elders were in the world to help mankind, not to destroy the peaceful home-life people were enjoying. He then said that the choice of the very best, in both temporal and spiritual things, should be the great aim of our existence while here in this probation. Men are, he said, that they may have joy, but through not seeking in a right way, they have brought the terrible conditions about which are existing-to-day. He said how peaceful the world would be if all on the battlefields of Europe were engaged in preaching the gospel of peace.

Elder Israel C. Barlow said he was pleased to have the privilege of laboring in this part of the Lord's vineyard, and to partake of the

spirit which was abiding in the hearts of all present. He spoke of his experience while visiting the birth-place of the Prophet Joseph Smith, and bore his testimony.

A vocal solo was rendered by Ethel Jackson.

Elder G. Merlin Southwick was introduced as the next speaker. He said he was glad to be an ambassador of the truth of this dispensation. He spoke of the boyhood of the Prophet Joseph Smith, his schooling, and great obedience to his father and mother, and related briefly the restoration of the primitive gospel of Jesus Christ, in its purity and simplicity, through the instrumentality of the Prophet Joseph. He then related evidence corroborating the claims made by the Prophet that he held communion with heavenly beings; that the Book of Mormon was translated by the gift and power of God from the engravings which were upon plates revealed to him by an angel of the Lord; and that the Priesthood of God was conferred upon the Prophet by messengers from on high.

Flossie Osborne rendered a solo.

President Hyrum M. Smith was the last speaker. He said that he had thoroughly enjoyed the conference, and wished to endorse all that had been said in the previous meetings. He assured all of the divinity of the Prophet Joseph Smith's mission. He said that professing Christian churches were organized after the ideas and commandments of men, having only a form of godliness, but denying the power thereof. He then read a few extracts from an article written by a Christian minister, who made statements concerning modern Christianity similar to those of the Prophet Joseph Smith. President Smith said that false doctrines could not exist in the true Church of Christ. Christ's principles, he said, were eternal. That which was true at the time of Adam, is true to-day. He said that the churches must return to the fundamental principles of Christianity, and when this becomes an accomplished fact, they will see as the Prophet Joseph Smith had seen.

A closing chorus was rendered by the Hyde branch. The benediction was pronounced by Elder Austin B. Hunter.

A Priesthood meeting was held at 12 o'clock, between the morning and afternoon meetings, when the elders received good instructions from President Hyrum M. Smith and Elder G. Merlin Southwick.

ELDER MARION M. GREEN, Clerk of Conference.

"THE creation of an eternal hell, like the hell on earth, is the invention of man, and many of you have been too busy with the eternal hell to give a thought to the hell in England. The crowds in the nether regions of our slums have long been looking for your help, but up to now have looked to little purpose."—*Is Christianity a Failure?* p. 172.

STRICKEN WHILE SPEAKING.

A SALT LAKE CITY paper contains the following dispatch dated New York, November 14th, 1915:

"Frank J. Cannon, former United States senator from Utah, who now lives in Denver, was taken ill to-night while speaking on 'Mormonism vs. Americanism' in the pulpit of the Rutgers Presbyterian church, Broadway and Seventy-third street. He was assisted to one of the church parlors, where two physicians were called to attend him. After the pastor, the Rev. Dr. Russell, had been assured by the physicians that Mr. Cannon would soon recover, he made this announcement to the congregation: 'Mr. Cannon had been indisposed throughout the day, and the exertion and the emotion with which he addressed us has overtaxed his strength and has brought on a slight attack of heart failure. The physicians assure me he will soon recover.' The senator had been speaking forty-five minutes probably, and had just quoted a section from the Book of Mormon to illustrate one of his statements, when he was seen to falter. He laid the book upon the pulpit and turned toward a chair, back of the pulpit, which he managed to reach unassisted. He became pale and showed evidence of suffering, but struggled against it until his condition was observed and he was assisted to the church rooms. Physicians in the congregation hurried to his aid. Soon afterward he recovered from the attack, and with Mrs. Cannon and several of the church members he was taken in an automobile to the Hotel Collingwood."

THE USES OF SORROW.

LEADEN-HEARTED humanity, shaking a fist at the skies, believing naught but gray overhead, with streaming eyes, questions the doctrine of the goodness of God not infrequently, wondering what is the profit of the dispensation of anguish to the human mind or heart. Could an infinite power, from a sunless treasury of good, let fall on earth like manna a perennial shower of blessings? Why should there not be wellsprings of peace and happiness on every hand in this thirsty wilderness we pass through? Why are we doomed to go sorrowing so many of the days? Why cannot life be all delightful and lived in the sun?

Sorrow gives capacity for sympathy, and sympathy is no mere weak and vapid sentimentalizing, but an active and an inspiring participation. Your sympathy is not worth the paper it is set forth upon, or the toil of your thought in framing its oral expression, unless you have been there and speak from the wisdom of experience. It was a man of sorrows, acquainted with grief, who shook our little star from center to circumference, and gave the final heavenward acclivity to human history. The world is deeply

grateful to the mirthmakers. It has to have laughter to live, and humor is the saving sense indeed. But those who have had the quickest sense of fun have had the most sensitive responsiveness to "the still, sad music of humanity," as well. Lincoln is a case in point here, as in so many places where one seeks a great human exemplar of universality. How near together in him were the promptings to grief and the keen perception of the ludicrous!

Once or twice in your life the pain of mere continuance seems insupportable. You could not go on. You must lie down and die with the dead in just this place. There were no heavens and no earth in loneliness; the sun was cold ashes on the other side of all-obliterating night, and in the muteness of misery, silence and sound were equally intolerable either to experience or imagine. If you could have felt anything you would have felt the desire to be undisturbed amid your recollections. Forward of the moment you could not look. You would have liked (were there anything to be liked for you) to be consigned to the blissful oblivion of Nirvana.

Then you recovered. You conquered. You fought and lived down the pusillanimity of your hour of exhaustion. You saw more truly by the new light that shone in darkness. You were taught things that you would not have learned in a blossoming garden where no heaviness was more than a falling petal. From being harsh, intolerant, you came to be more tender, more willing to make allowances. In the mindfulness of your own failings, you looked with more merciful eyes upon the shortcomings and failures of others. You saw the gold-veins of the hidden good threading the universe. You realized how every one had a soul to keep, and in some fashion tried to keep it, though the light was defied and and denied innumerable times, and there were bruising pitfalls again and again. Once you thought your life impoverished by Fate—but lo! it has been enriched by treasure put away in secret places, where no man can take it from you.—*Philadelphia Public Ledger.*

I HAVE no hope that men can ever be made to deal justly with their fellowmen because somebody has "passed a law"; on the other hand, I can see that nothing will tempt a man to deal unjustly with his fellowmen after his eyes have once been opened to the truth of brotherhood.—SAMUEL M. JONES.

"WE may entertain," says Andrew Norton, "very false notions about the nature of repentance. Repentance is something more than sorrow for past sins. Mere sorrow for past sins, considered by itself, is without value or efficacy. True repentance is a change of character from bad to good."

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held Saturday, November 27th, 1915, at the Latter-day Saints' Chapel, corner of Ellesmere Road and Lyons Road, Pitsmoor, Sheffield (Sheffield conference), when two souls entered the fold of Christ by baptism. Elder Joseph R. Gransden officiated.

On Monday, November 29th, 1915, a baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N. (London conference), when one soul was admitted to the fold of Christ, Elder Gilbert Taysom officiating.

Arrivals.—The following-named missionaries for the British mission arrived November 30th, 1915, per s.s. *Philadelphia*: Parley M. Condie, Preston, Idaho; Leonard J. Wayment, Warren, Utah; Francis M. Skinner, Safford, Arizona; Joseph A. Godfrey, Clarkston, Utah; James T. B. Mason, Parker, Idaho; Sidney L. Wyatt, Wellsville, Utah; David A. Owen, James Laird, Idaho Falls, Idaho; Eben J. Robinson, Iona, Idaho; Richard C. Wilkin, Granger, Utah; William Payne, Mountain View, Alberta, Canada; John D. Hooper, Hooper, Utah; Albert S. Allen, Hyrum, Utah; Peter E. Johnson, Huntington, Utah; Cyrus Robinson, Thatcher, Arizona; James M. Cook, Rexburg, Idaho.

Appointments.—The following-named missionaries who arrived for the British mission, November 30th, 1915, have been appointed to labor in the following conferences: Albert S. Allen, James M. Cook, Cyrus Robinson, Manchester; Parley M. Condie, James T. B. Mason, Liverpool; Joseph A. Godfrey, Hull; John D. Hooper, Richard C. Wilkin, Nottingham; Leonard J. Wayment, Sidney L. Wyatt, Irish; Francis M. Skinner, Norwich; Peter E. Johnson, Bristol; David A. Owen, Eben J. Robinson, Leeds; James Laird, Birmingham; William Payne, London.

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